

# 日本文学の英訳をめぐって

## 〔V〕

——万葉長歌 由縁ある雑歌・大伴家持から——  
附. 古事記歌謡から

遠 山 清 子

由縁ある雑歌

Ages ago there lived an old man. He was called "Taketori no Okina". In the last month of spring when he climbed up the hill and looked over, he chanced to see nine girls who were cooking broth. They were charming beyond comparison and as beautiful as flowers. After a while they called to him jeering, "Come, Uncle, and blow up the fire for us!" Answering "Right away!" the old man tottered up there and seated himself among them. After a while the girls nudged each other smiling, "Who was it that invited this old man?" Whereupon Taketori no Okina apologized and said, "Quite unexpectedly I chanced to see you, fairies. It is no wonder you are perplexed. I hope to amend the offence of my taking too much liberty by composing a poem.

When I was a new born baby  
My mother carried me in her bosom;  
When I was crawling in a diaper  
I wore a sleeveless cotton tunic with lining sewn in.  
When I was a child with my hair hanging around my neck  
I wore a dappled robe with sleeves.  
When I was your age, beauties,  
I combed my black hair down like this,  
Or gathered it up, or looped it up,

Or let it hang loose in the fashion of a child.  
I wore a silk robe of delightful reddish purple  
Over a robe dyed with *hari* from Tosato Ono in Suminoe  
With a sash of *Koma* brocade attached to them.  
On top of all those  
I arranged in a charming fashion  
The cloth woven with lustrous *tahe* fabric  
Or the hand-made linen bleached under the sun;  
Each made by linen weavers and weavers of other precious cloth.  
When I stood in the garden,  
Wearing foreign-made silk stockings of double patterned,  
Given to me as a courting gift  
By *Inahi* girl who was staying in her own house  
And of marriageable age,  
And wearing black shoes  
Which men in bird-flying Asuka sew  
Shunning rainy seasons,  
A girl, told by her mother  
“Don’t stand there but go home”,  
Heard that I was there  
And gave me a blue silk sash.  
Tying the sash over the robe in Korean fashion  
Around my hip as slender as *sugaru* wasps  
Which fly over the tiled roof of the Sea God’s palace,  
I held clear mirrors side by side  
And looked at my face over and over.  
In spring when I strolled in the field  
Birds of the field came warbling  
And flew around me.  
Finding me interesting  
In autumn when I walked on the mountain road  
Heavenly clouds too trailed over me,  
Finding me dear.

When I walked on my way home  
Both women and men of the sun shining palace  
Would steal glances at me,  
Wondering, "Who is he?"  
Days ago I was treated thus  
And flourished.  
But, today, oh, poor me!  
You say you do not know me!  
This is why an ancient sage  
To make it his teaching for future generations,  
Brought back the cart  
In which the old man was sent away.  
He brought back the cart.

Only death will spare you from seeing white hair.  
Will it not grow on you if you live long?

When white hair grows on you  
You too will be scorned  
By young people as I am.

The girls answered.

Can we nine silly girls  
Just go on admiring a beautiful poem of the old man?

Swallowing the shame  
Silently I will yield to him  
Before saying anything.

I can read his look  
Forgiving us whether we say "Yes" or "No".

I too will yield to him.  
How can I differ from my friends  
With whom I pledged to live and die?  
I too will yield to him.

How can I alone maintain a different opinion?  
"Yes" or "No",  
I will yield to him along with friends.

Who am I to waste words  
By saying this and that on my own accord.  
I too will yield to him.

I can understand the feeling  
Which they don't want to express.  
I too will yield to him.

Everyone is influenced  
As if dyed with the color of *hari*  
Which grow on the bank of Suminoe.

Though not easily influenced  
Shall I be dyed too?

I will yield as grasses wave in the spring field.  
I will be influenced as easily as my friends wish.

(注 6)

Long days ago there lived three men. All of them courted the love of a woman. The girl grieved and said, "The womanhood is as transient as dew. The love of three men is as unyielding as rock." Finally she wandered around the pond and sank herself to the bottom. In their utmost grief, each of three men composed a poem revealing his feeling.

I have a grudge against this Miminashi Pond.  
I wish the water had drained  
When my beloved came to sink herself.

If *Kazurako* had told me  
She would sink herself that day,  
I would have rescued her and let her return alive.

A girl as beautiful as *tamakatsura*.  
Which bend of the road did she wander  
As I do today?

大伴家持 Otomo no Yakamochi

A chorus to the poem on the tomb of the maiden:

The tale was told from mouth to mouth  
Of an unusual event happened long ago.  
Two young men, Chinu and Unahi, fought for their names,  
Engaged in deadly strife for the love of a girl.  
Sad to hear  
That a girl, radiant as spring flowers,  
Bright as autumn leaves,  
In the bloom of her life,  
Pitying the words of both men,  
Bid farewell to her parents  
And came away from home to the seashore.  
She allowed her life to pass  
Just as the dew and the frost—  
Her life which is precious, though  
Brief as duckweed sections  
That sway in the eightfold waves of the tide  
Morning and evening.

Her tomb was built here .  
And for those who hear the tale told  
To remember her forever,  
Her box wood comb was planted.  
The comb grew into a tree  
And sways in the wind.

Her boxwood comb,  
A memory of the girl,  
Reborn a tree,  
It grew into a tree  
And sways in the wind.

(注 7)

I long for you ceaselessly  
As the waves wash the shore of Nago,  
Swept by the swift East wind.

Since the beginning of heaven and earth  
A multitude of men were in the offices in which  
It is decreed to obey the ruler.  
Obedient to his command  
I crossed mountains and rivers  
To rule this remote land.  
With wind and clouds  
Our words can be carried,  
But unable to see face to face  
Many days passed by.  
I longed for you sighing,  
When a man came all the way with a message  
That you have been sad and sunk in grief.  
How sad and painful is the way of the world!  
Blooming flowers wither with time

And life is uncertain.  
Why, just as the rising fog disappears  
And the fallen dew vanishes,  
Did your loving mother,  
Now in the very prime of life  
When she was as attractive to the eyes as a mirror,  
Fall ill like swaying seaweed  
And leave like the flowing water;  
She could not be held back.  
Is this the word of madness?  
Is this the false rumor?  
Hearing the word as distant  
As the plucking of a bowstring at night,  
I grieve and cannot hold back  
The streaming of my tears.

When I hear, though from far away,  
That you grieve  
I too weep  
As I share your grief.

You know that the world is passing.  
Do not wear out your heart  
You, a brave man.

Prepared to respond to the Imperial order:

Continuous as the budding of *tsuga* trees in the mountains,  
Everlasting as the pine-tree root,  
The Emperor is to rule the country  
Through a myriad of ages  
In the prosperous city Nara.

The Empress, the ruler, this day holds a lavish banquet.  
Courtiers of all clans in the garden  
With ripened *tachibana* in their hair  
And their sashes loosened,  
Wish her an everlasting reign  
And rejoice in serving her.

Through her eternal reign  
The Empress will delight  
In the coming of every new year.

From the time when the gods gazed upon the land of Yamato,  
The island shaped like a pair of dragon flies,  
And rowed the rocky-built boat through the clouds of heaven  
With numerous oars on stem and stern  
And descended and subjugated the hostile,  
The emperors have ruled reign after reign.  
As successors to the throne  
Our Empress rules under the heaven like a god.  
As she loves men of all clans,  
Has established order  
And blesses everyone in the country,  
Good omens, unheard from old ages,  
Have been reported one after another.  
She rules with folded arms  
And her peaceful reign shall be recorded  
For posterity with heaven and earth and sun and moon.  
Our lady, the ruler,  
Looks at the autumn flowers  
And delights in each color.  
In the pleasure of the banquet  
How glorious this day!



Various are the autumn flowers,  
She delights in each color,  
How precious this day!

Congratulating Lord Tachibana on the occasion:

In the past, one man served for three reigns.  
You, my lord, shall govern for seven.

附. 古事記歌謡から The Ancient Chronicle

When Lord Susano had the palace of Suga built, clouds arose from  
it into the sky. For this he recited the following poem:

In Izumo where eight-fold clouds arise  
I built the eight-fold fence to keep my wife enclosed.  
Oh, that eight-fold fence!

When Lord Yachihoko arrived at the house of Princess Nunakawa  
of the province of Koshi, with the intention of marrying her, he recited  
the following poem:

I, divine Yachihoko,  
Unable to find a wife in the eight islands of Japan,  
Hearing there is a wise woman in the province of far away Koshi,  
Hearing there is a beautiful woman,  
Set out to woo her.  
Set out to woo her,  
Untying neither the string of the sword,  
Nor my tunic, I stand.  
As I stand at the chamber where the maiden sleeps,

Trying to push the door open,  
Trying to pull the door open,  
A *nue*-bird calls from green mountains,  
A wild pheasant echoes,  
And a bird of the yard crows.  
How hateful these screaming birds are!  
Please throttle those birds.  
Thus the story is told by the messenger of the Court,  
The fisherman who walks on the bottom of the sea.

Princess Nunakawa, without opening the door, replied from inside.

Lord Yachihoko,  
Feeble woman that I am,  
My heart is like a bird on the shore;  
Now I am my own bird  
But later I shall become your bird.  
So do not kill those birds,  
Lord Yachihoko.  
Thus the story is told by the messenger of the Court,  
The fisherman who walks on the bottom of the sea.  
Please come out to me in the dark night  
When the sun hides behind the green mountains.  
You will come beaming like the morning sun.  
Your arms white as hemprope will embrace my breast  
Which is fresh like newly fallen snow.  
Our arms and limbs entwined,  
Your jewellike arms around me,  
You will lie with legs outstretched.  
So, do not press your love so terribly,  
Oh, Lord Yachihoko!  
Thus the story is told.

They did not sleep together that night but the following night.

Princess Suseri, the lawful wife of Lord Yachihoko, was intensely jealous. The day when the husband-god, dressed for travelling from Izumo to Yamato, came forth, one hand on the saddle of the horse and one foot in the stirrup, he recited the following:

Dressed impeccably in a pitch-black tunic,  
Like off-shore birds I look down upon my breast.  
Flapping the sleeves as ocean birds do,  
I see my dress is not befitting.  
Sliding it back like a wave retreating from the shore,  
Dressed impeccably in a tunic as blue as a kingfisher,  
Like off-shore birds I look down upon my breast.  
Flapping the sleeves as ocean birds like to do,  
This, too, is not befitting.  
Slipping it back like a wave retreating from the shore,  
Dressed impeccably in a tunic dyed in indigo blue,  
Indigo sewn in the mountain field  
Ground by the hand-mill,  
Like off-shore birds I look down upon my breast.  
Flapping the sleeves as ocean birds like to do,  
This one is fine.  
My beloved wife,  
Even though you say you will not cry  
When I should leave along with flocking followers,  
When I should leave leading my men like a bird,  
Like a single stem of mountain pampas  
You will cry, bending down.  
Your tears will rise like a mist of morning rain.  
My wife, who are as fresh as young grass.  
The story is told thus.

The Empress, Princess Suseri, took a big wine cup, came to him and

lifted it up, composing the poem:

Lord Yachihoko,  
My lord and ruler,  
Being a man,  
You may have young wives on every cape you travel.  
Woman as I am,  
I have no man other than you,  
I have no husband other than you.  
Behind the light colored screen,  
Under the soft silk quilt,  
Under the rustling mulberry quilt,  
Your arms as white as hemprope will embrace  
My breast fresh as newly fallen snow.  
Our arms and limbs entwined,  
Your jewellike arms around me,  
You will lie with legs outstretched.  
Now, drink up the wine.

(注8)

When Lord Ajishikitakahikone was about to leave, angry because he was mistaken for his dead friend, his sister, Princess Takahime, trying to identify him to others, recited:

Necklace of jewels  
Which a lovely and heavenly maiden wove—  
A pierced jewel in the necklace,  
You shine across two valleys,  
Oh, Lord Ajishikitakahikone!

Although holding a grudge against Lord Hoderi, Princess Toyotama missed him unbearably. She despatched her sister, Princess Tamayori, with a poem, to her husband.

Although the string of red jewels is sparkling  
Your appearance like a pearl is more precious.

Lord Yamato Takeru, having crossing over to Shinano from Kai and having subjugated the lord of Shinano slope, returned to Owari and visited Princess Miyazu, with whom he had made the vow previously. At the banquet held in his honor Princess Miyazu came to him, holding a huge wine cup. Her skirt showed the stain of her taboo period. Looking at the stain, he recited:

Past Kagu Hill to distant skies  
Glides the crying swan.  
I would lie upon your arms  
Slender as the neck of the swan.  
I would sleep with you,  
But for the moon has risen  
On the hem of your skirt.

Princess Miyazu answered:  
Hallowed offspring of the Sun Goddess,  
High shining prince who rules,  
As the new years come and go  
The new months come and go.  
While yearning for you  
It is only natural  
The moon has risen  
On the hem of my skirt.

He married her here and leaving his sword *Kusanagi* to her,  
He set out to subjugate the lord of Ibuki Mountain.

(注 9)

Coming to sit at the foot of a single pine tree on Cape Otsu, he found that his sword had not been removed from where he had left it after having eaten his lunch there before. He recited:

On Cape Otsu,  
Facing Owari directly  
Stands a single pine tree.  
Oh, single pine tree, my brother.  
If you were a man,  
I would attach to you a sword,  
I could dress you up in a tunic.  
Single pine tree, my brother,  
Oh, single pine tree.

Leaving that place and arriving at Nobono, he recited longing for his homeland:

Yamato, the finest of all countries,  
Wrapped in layers and layers of green mountains,  
Yamato is so beautiful.

Young men in the prime of life  
Adorn your hair with oak leaves  
From Heguri Mountain.  
Young men!

Oh, from my beloved home  
Clouds come rising.

At the time of the honorable banquet, he had his daughter Princess Yagahae take a big wine cup and offer it to the Emperor. Holding the cup, the Emperor recited:

This crab, from where did he come?

The crab of far away Tsunuga,  
Crawling sideways, where did he go?  
Arriving at the Isles of Ichijishima and Mishima,  
He gasps for air  
As *niho*-birds float up to breathe.  
I walked swiftly  
Through the sloping Sasanami road  
And met a maiden on the road to Kobata.  
Her back is as straight as a shield.  
Her teeth are as white as passania nuts and waternuts.  
I met a maiden with eyebrows painted dark and drooping,  
As soil at the top is too red,  
As soil at the bottom is too black,  
She applied the soil from the middle of Wanisa Slope  
Baked in a fire not so strong as to sear the forehead.  
Oh, so truly I am now facing and sitting close  
To the maiden I watched, wanting to do this,  
To the maiden I watched, wanting to do that.

Prince Karu recited:

If you banish me to an island,  
I will come back like the ship  
Which strikes the shore and recoils.  
Do keep my *tatami* seat at home straight  
Even though the word means "to fold."  
My wife, do behave yourself for me.

Princess Sotoshi sent a poem to Prince Karu.

Do not tread on oyster shells on Akine Beach.  
Go after it grows light.

Missing the prince and overcome with emotion, Princess Sotori went running after him. She recited:

Now that you are gone  
Much time is passing.  
I will come and join you.  
I will not keep waiting for you.

When Princess Sotori arrived, Prince Karu recited:

In the mountain folds of Hatsuse  
Raise a flag on a high peak,  
Raise a flag on a small peak.  
Our tie is as firm as the large peak.  
I love her  
When she rises flat like an arrow,  
When she stands straight as an arrow.  
Later I will take her in my arms  
An arrow lying or standing.  
Oh, my wife whom I love.

Prince Karu recited:

In the river in mountainous Hatsuse  
Drive a purified stake into the upper shallows,  
Drive a holy stake into the lower shallows.  
Hang a mirror on the purified stake,  
Hang a jewel on the holy stake.  
My beloved one precious as the jewel,  
My beloved wife precious as the mirror.  
Only were she there  
Would I go home,  
And would I long for my homeland.



Soon after reciting this, they died together, killing themselves.

(注6)

昔老翁ありき。號を竹取の翁と曰ひき。此の翁、季春の月にして、丘に登り遠く望むと  
きに、忽に羹を煮る九箇の女子に値ひき。百嬌儔無く、花容止無し。時に、娘子等老翁  
を呼び嗤ひて曰はく、叔父來りて此の燭の火を吹けといふ。ここに翁唯唯と曰ひて、漸  
く趨き徐く行きて座の上に着接る。良久にして娘子等皆共に咲を含み相推譲りて曰は  
く、阿誰か此の翁を呼べるといふ。爾乃竹取の翁謝へて曰はく、慮はざるに偶神仙に逢  
へり、迷惑へる心敢へて禁ふる所なし。近づき狎れし罪は、希はくは贖ふに歌をもちて  
せむといふ。すなわち作る歌一首 短歌を并せたり

縁子の 若子が身には たらちし 母に懷かえ 襜褕の 平生が身には  
木綿肩衣 純裏に縫ひ着 頸着の 童兒が身には 夾纈の 袖着衣 着  
しわれを にほひよる 子らが同年輩には 蜷の腸 か黒し髪を ま櫛  
もち ここにかき垂り 取り束ね 擧げても纏きみ 解き亂り 童兒に  
成しみ さ丹つかふ 色懷しき 紫の 大綾の衣 住吉の 遠里小野の  
ま榛もち にほしし衣に 高麗綿 紐に縫ひ着け 指さふ重なふ 並み  
重ね着 打麻やし 麻績の兒ら あり衣の 寶の子らが 打柁は 經て  
織る布 日曝の 麻紵を 信巾裳なす 愛しきに 取りしき 屋に經る  
稻置丁女が 妻問ふと われに遣せし をちかたの 二綾下沓 飛ぶ鳥  
の 飛鳥壯士が 長雨禁み 縫ひし黒沓 さし穿きて 庭に彷徨め 退  
り勿立ちと 障ふる少女が 髣髴聞きて われに遣せし 水縹の 絹の  
帯を 引帶なす 韓帶に取らし 海神の 殿の蓋に 飛び翔る 蜩蟬の  
如き 腰細に 取り飾らひ 眞澄鏡 取り並め懸けて 己が顔 還らひ  
見つつ 春さりて 野邊を廻れば おもしろみ われを思へか さ野つ  
鳥 來鳴き翔らふ 秋さりて 山邊を行けば 懷しと われを思へか  
天雲も 行き棚引ける 還り立ち 路を來れば うち日さす 宮女 さ  
す竹の 舍人壯士も 忍ぶらひ かへらひ見つつ 誰が子そとや 思は  
えてある かくの如 せられし故に 古 さざきしわれや 愛しきやし  
今日やも子等に 不知にとや 思はえてある かくの如 せられし故に  
古の 賢しき人も 後の世の 鑑にせむと 老人を 送りし車 持ち還  
り來し 持ち還り來し

反歌二首

死なばこそ相見ずあらめ生きてあらば白髪子らに生ひざらめやも

白髪し子らも生ひなばかくの如若けむ子らに罵らえかねめや  
娘女らの和ふる歌九首

愛しきやし翁の歌に鬱悵しき九の兒らや感けて居らむ  
辱を忍び辱を黙して事も無くもの言はぬ先にわれは依りなむ  
否も諾も欲しきまにまに赦すべき貌は見ゆやわれも依りなむ  
死も生もおやじ心と結びてし友や違はむわれも依りなむ  
何爲むと違ひはをらむ否も諾も友の並並われも依りなむ  
豈もあらじ己が身のから人の子の言も盡さじわれも依りなむ  
はだ薄穂にはな出でと思ひてある情は知らゆわれも依りなむ  
住吉の岸野の榛に染ふれど染はぬわれやにほひて居らむ  
春の野の下草靡きわれも依りにほひ依りなむ友のまにまに

(注7)

追ひて處女の墓の歌に同ふる一首 短歌を併せたり

古に ありけるわざの 奇ばしき 事と言ひ繼ぐ 血沼壯士 菟原壯士  
の うつせみの 名を争ふと たまきはる 命も捨てて 相共に 妻問  
しける 少女らが 聞けば悲しさ 春花の にほえ榮えて 秋の葉の  
にほひに照れる あたらしき 身の壯すら 大夫の 言いたはしみ 父  
母に 申し別れて 家離り 海邊に出で立ち 朝夕に 満ち来る潮の  
八重波に 靡く珠藻の 節の間も 惜しき命を 露霜の 過ぎましにけ  
れ 奥墓を 此處と定めて 後の代の 聞き繼ぐ人も いや遠に 偲ひ  
にせよと 黄楊小櫛 しか刺しけらし 生ひて靡けり  
少女らが後のしるしと黄楊小櫛生ひ更り生ひて靡きけらしも

(注8)

此の八千矛神、高志國の沼河比賣を婚はむとして、幸行でましし時、其の沼河比賣の家  
に到りて、歌ひたまひしく、

八千矛の 神の命は 八島國 妻枕きかねて 遠遠し 高志の國に 賢  
し女を 有りと聞かして 麗し女を 有りと聞こして さ婚ひに あり  
立たし 婚ひに あり通はせ 大刀が緒も いまだ解かずて 襲をも  
いまだ解かねば 嬢子の 寝すや板戸を 押そぶらひ 我が立たせれば  
引こづらひ 我が立たせれば 青山に 鵲は鳴きぬ さ野つ鳥 雉はと  
よむ 庭つ鳥 鶏は鳴く 心痛くも 鳴くなる鳥か この鳥も 打ち止  
めこせね いしたふや 天馳使 事の 語言も 是をば

とうたひたまひき。爾に其の沼河比賣、未だ戸を開かずて、内より歌ひけらく、

八千矛の 神の命 ぬえ草の 女にしあれば 我が心 浦渚の鳥ぞ 今  
こそは 我鳥にあらめ 後は 汝鳥にあらむを 命は な殺せたまひそ  
いしたふや 天馳使 事の 語言も 是をば  
青山に 日が隠らば ぬばたまの 夜は出でなむ 朝日の 笑み榮え來  
て 栲綱の 白き腕 沫雪の 若やる胸を そだたき たたきまながり  
眞玉手 玉手さし枕き 百長に 寢は寢さむを あやに な戀ひ聞こし  
八千矛の 神の命 事の 語言も 是をば

とうたひき。故、其の夜は合はずて、明日の夜、御合爲たまひき。

又其の神の嫡后須勢理毘賣命、甚く、嫉妬爲たまひき。故、其の日子遅の神和備豆、  
三字は音  
を以るよ。出雲より倭國に上り坐さむとして、束装し立たす時に、片御手は御馬の鞍に繫  
け、片御足は其の御鐙に踏み入れて、歌ひたまひしく、

ぬばたまの 黒き御衣を まつぶさに 取り装ひ 沖つ鳥 胸見る時  
はたたぎも これは適はず 邊つ波 そに脱き棄て 鳩鳥の 青き御衣  
を まつぶさに 取り装ひ 沖つ鳥 胸見る時 はたたぎも 此も適は  
ず 邊つ波 そに脱き棄て 山縣に 蒔きし あたね春き 染木が汁に  
染め衣を まつぶさに 取り装ひ 沖つ鳥 胸見る時 はたたぎも 此  
し宜し いとこやの 妹の命 群鳥の 我が群れ往なば 引け鳥の 我  
が引け往なば 泣かじとは 汝は言ふとも 山處の 一本薄 項傾し  
汝が泣かさまく 朝雨の 霧に立たむぞ 若草の 妻の命 事の 語言  
も 是をば

とうたひたまひき。爾に其の後、大御酒杯を取り、立ち依り指擧げて歌ひたまひしく、

八千矛の 神の命や 吾が大國主 汝こそは 男に坐せば 打ち廻る  
鳥の埼埼 かき廻る 磯の埼落ちず 若草の 妻持たせらめ 吾はもよ  
女にしあれば 汝を除て 男は無し 汝を除て 夫は無し 綾垣の ふ  
はやが下に 苧衾 柔やが下に 栲衾 さやぐが下に 沫雪の 若やる  
胸を 栲綱の 白き腕 そだたき たたきまながり 眞玉手 玉手さし  
枕き 百長に 寢をし寢せ 豊御酒 奉らせ

(注9)

其の國より科野國に越えて、乃ち科野の坂の神を言向けて、尾張國に還り來て、先の日  
に期りたまひし美夜受比賣の許に入り坐しき。是に大御食獻りし時、其の美夜受比賣、  
大御酒盞を捧げて獻りき。爾に美夜受比賣、其れ意須比の欄意須比の三字  
は音を以るよ。に、月經著き  
たりき。故、其の月經を見て御歌曰みしたまひしく、

ひさかたの 天の香具山 利鎌に さ渡る鵲 弱細 手弱腕を 枕かむ

とは 我はすれど さ寝むとは 我は思へど 汝が著せる 襲の裾に  
月立ちにけり

とうたひたまひき。爾に美夜受比賣，御歌に答へて曰ひしく，

高光る 日の御子 やすみしし 我が大君 あらたまの 年が來經れば  
あらたまの 月は來經往く 諾な諾な諾な 君待ち難に 我が著せる  
襲の裾に 月立たなむよ

といひき 故爾に御合したまひて，其の御刀の草那藝劍を，其の美夜受比賣の許に置  
きて，伊服岐能山の神を取りに幸行でましき。